Through us the fundamental doctrine of Protestantism has been assailed. Our rights as Christians, as men—those noble principles which every genuine Protestant reveres and most dearly cherishes—liberty of conscience, free inquiry, the right of private judgment, have been invaded, by the representatives of the men who ever proved themselves their firmest advocates—have been set at naught and trampled upon by the very persons who have been constituted the guardians of the Rights of Conscience! Necessity has been laid upon you to protect these sacred rights from the assaults of their appointed guardians. That, with firm determination, you have undertaken to do, to the utmost of your power. And hence, my deep concern. My anxious wish, my heart's desire, is, that you should guard well your solemn trust, and show yourselves worthy of it. In the sacred name of Justice, of the Rights of Conscience, of the Truth we seek, and of the Religion we profess, I conjure you, in your efforts to defend your right to worship God and serve your fellow-man, according to the dictates of your consciences, "give none occasion to the adversary to speak reproachfully." Hinder not the cause you would help. Let a wise moderation, a generous forbearance, an untiring zeal, and, above all, blameless, pure, and useful lives, characterize you. This be your course, and the defence of the Rights of Conscience shall not have been committed to you in vain.

And, dear friends, may God bless you all. May the year we have commenced be to you all, a year of prosperity, of happiness, of much moral and religious growth. May you all enjoy the blessings of domestic peace, and of "consciences void of offence toward God and man." And when its days are numbered—and still more when life's hours are closing—oh! may we all now so live, true to conscience, to duty, and to God, that we shall then be enabled to look back on lives consecrated by purity, holiness, and virtue, and forward to the unknown future without fear, with strong hope and trust in Him who ever loves and blesses the faithful. Amen.

O'Neill, Printer, 4, Castle Place, Belfast.

UNITARIANS

VINDICATED

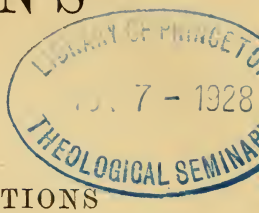
AGAINST MISREPRESENTATIONS

OF

THE REV. C. H. CRAUFURD,

RECTOR OF OLDSWINFORD,

IN HIS RECENTLY-PUBLISHED VOLUME OF SERMONS:



A LETTER

BY

DAVID MAGINNIS.

LONDON:
WHITFIELD, GREEN AND SON. BIRMINGHAM: MATTHEWS.
STOURBRIDGE: BROOMHALL.
1866.

A LETTER.

Rev. C. H. Craufurd, &c., &c.

Sir,

Unitarians have often had to complain of gross misrepresentation at the hands of ill-informed or disingenuous opponents. But it has rarely, if ever, been my lot to see, from any source, a representation of the Unitarian Body, in all respects so utterly unfounded in fact, as that given in certain passages of your recently published volume of Sermons.

I should be most unwilling to believe that any one claiming to be a gentleman and a Christian could be guilty of deliberately "bearing false witness against his neighbours." I am, therefore, disposed to allow that it was "in ignorance you did" us this great wrong. If this be the true, as it certainly is the more charitable, view of your conduct, I may fairly hope that, when you are more correctly informed, you will at least feel that some apology is due to the readers, as well as to the victims, of your ill-judged criticisms.

The passages to which I more particularly refer occur in the second Sermon, and are as follows :—

"'The fool hath said in his heart, There is no God.' I am greatly afraid there are many such fools amongst us. . . . And, observe, I am not speaking of heathen fools, or Unitarian fools, but of those who profess to be Christians."—p. 27.

"Now, once more, let me observe, I am not speaking to Unitarian fools, who, not in their hearts only, but with their poor shallow intellects, their unscholarly pens, their prating tongues, say 'there is no God the Son, no God the Holy Ghost.'"—p. 35.

I might cull from your volume several other passages in which you denounce, expressly or by clear implication, Unitarian doctrines. I single out, however, for examination in this letter, the two passages just quoted, partly because of

their greater explicitness, and partly because, whilst containing your heaviest charges against our Body, they present those charges in a way that enables me to rebut them, without being under any necessity to discuss the theological opinions advanced in your book.

I decline, for the present, any controversy with you on the subject of your doctrinal creed. Recognising, as we Unitarians do, the right of private judgment and of free speech, I can have no fault to find with you for your broad and unqualified assertion of your Trinitarian and Calvinistic doctrines; and I should probably not have considered it necessary to take any notice whatever of your Sermons, if, in advocating your own opinions, you had been less unjust to ours. At the same time, however, believing that the science of Theology, like any other science, is benefited by the interchange of thoughtful and candid criticism on the part of its students, I should gladly avail myself of any suitable opportunity for calmly discussing the doctrines you propound. But I should like to have good reason to believe that my opponent, in addition to strong convictions, not only possessed a competent knowledge of his subject, but, above all, had some conception of the necessity of common fairness in dealing with the opinions of others. The treatment Unitarians receive at your hands in these Sermons does not, I regret to say, afford much reason to expect that I shall find in their Author the qualifications I seek. Time, however, will tell. Meanwhile, I must, in the interests of truth and justice, vindicate my fellow-believers against the false charges contained in the passages I have extracted.

In the first of these passages you say:—"Observe, I am not speaking of heathen fools, or *Unitarian* fools, but of *those who* PROFESS *to be Christians.*" Assuming, as I cannot but assume, that by "Unitarian fools" you mean, not Jews and Mahometans, who of course do not "profess to be Christians," but the sect commonly known in this country and in America as Unitarians, (by many incorrectly called Socinians,) you here make no less than two most unwarrantable misrepresentations. If language can clearly express any idea by implication, you distinctly assert, not only that Unitarians are not Christians, but that they do not even *profess* to be Christians!

There are, probably, many persons sufficiently ill-informed or illiberal to agree with you in denying that Unitarians are Christians, but I venture to say that, among all who know

anything whatever of our Body, you will find yourself in a minority of one in this latest deliverance,—that Unitarians do not even "profess to be Christians."

There is considerable diversity of opinion among the members of our Church. We have no creeds in our Body. On principle, we reject creeds as bonds of religious union. We put the Bible into the hands of our people, give them all the assistance we can in its interpretation, and encourage to the utmost earnest and devout free inquiry,—offering no reward for conformity to, imposing no penalty upon divergence from, the opinions more commonly received among us. Yet, I believe that there is as close an approximation to unity of opinion among Unitarians upon the great truths of religion, as in some Protestant Churches—your own, for example,—that seek to secure doctrinal uniformity by the enforcement of creeds. But, however widely we may differ in our interpretations of Christian doctrine, there is certainly this one point at least in which we are agreed,—and on which, if on no other, one may feel perfectly justified in speaking for the Body at large,—Unitarians *do* "profess to be Christians."

It is enough for me to assert the patent fact that we do at least "*profess* to be Christians:" it is for you to explain, if you can, why you deny it.

I come now to the other charge implied in the passage under review,—the charge, namely, that Unitarians are not Christians.

And here let me ask you,—By what authority, and on what grounds, do you presume to deny the Christian name to a body of professing Christians? Assuming that you will not lay claim to any special authority, I must all the more strongly press for a distinct statement of the grounds on which you disallow our claim to stand on the roll of the Christian Church. Do you mean to say that, compared with other sects, we are so entirely devoid of the Christian spirit, and temper, and character, as to be unworthy to be classed with professing Christians? or, will you go even so far as to assert that, in these essentials of the Christian life, we are inferior to the members of your own or any other Church? Do you mean to say that Unitarians, above all other sects, disregard the great commandments of the Christian law? that they set less value, than others do, on the graces of faith and hope and charity? that they are less truthful, less just, less generous than others,—worse parents,

worse members of society? If you do not mean this, what do you mean?

If you mean that Unitarians do not hold the doctrines you profess respecting the person of Christ, and are, therefore, not Christians, then I must ask by what authority you make your doctrine respecting Christ the test of recognition in his Church. If, as the condition of conceding to me the Christian name, you require me to believe that Christ is "God the Son," pray, why may not I set up my doctrine respecting Christ, and deny that you are a Christian unless you hold with me that Christ is, not God the Son, but the Son, an anointed prophet, of God? And why, on the same principle, may not the follower of Swedenborg denounce us both as not being Christians, inasmuch as we do not accept his doctrine that Christ is the only God?

If you reply that your position, in regard to what constitutes a title to the Christian name, rests on the authority of the Scriptures, then I ask you,—Where in Scripture is it taught that, in order to be Christians, we must believe that Jesus is "God the Son?"

I do find many passages in the New Testament enjoining, as Christian qualifications, love to God and love to man, holiness and righteousness of life, and charity (without which, according to Paul, a man may "understand all mysteries" and "have all faith," and yet be "nothing"); even "courtesy" being expressly enjoined. I cannot find, anywhere in the Scriptures, profession of belief in Jesus as "God the Son," set forth as the title to the Christian name; but this I find distinctly declared, that "if any man have not the spirit of Christ, he is none of his." (Rom. viii. 9.)

But I go further, and ask to be shewn that your testing doctrine of "God the Son" is itself a doctrine of Scripture. Christ himself taught, in the most express terms, that the Father is "the only true God" (John xvii. 3); but we fail to discover in Scripture any evidence that either Christ or any of his Apostles taught that Christ is "God the Son." Before you apply to us your canon of exclusion, we ask you to shew that the canon is itself Christian: and until you do this, (which I believe cannot be done,) you must excuse me, if, notwithstanding your decree, I continue to believe that Unitarians have at least as good a title to the name of Christian as even you yourself.

At this point I might close my reply to the charges against Unitarians contained in the first of the two extracts. But there is an important department of positive evidence, as to the relation of Unitarians to Christianity, which you appear to have entirely overlooked, and which I am anxious to bring under your notice as supplying of itself a sufficient answer to your charges.

You seem to ignore entirely the fact that Unitarians have been among the most zealous defenders of Christianity when assailed by its enemies; and that some of the most able and successful defences of the Christian Religion that have ever been written have come from Unitarian pens.* Your orthodox Churchmen were, generally, quite content to leave to Dissenters, and to the heterodox members of their own communion, a large share of the important work of writing learned treatises defending Revelation against assailants. But it is hardly fair or magnanimous in an orthodox Churchman of to-day, who has "entered into the labours" of our Unitarian fathers, to "cast out their names as evil."

But Unitarians have not only defended Christianity against its open opponents; they have done something, also, to retain for it the allegiance of many thoughtful persons, whom the extravagance and dogmatism of (you must pardon me for saying it,) adherents like yourself tended to alienate. If it had been the only alternative, either to accept your Athanasian doctrine of the Trinity, and your Calvinistic doctrines of total depravity, election and reprobation, particular redemption, irresistible grace, &c., or to reject Christianity altogether, not a few of the wisest and best of men would have felt themselves compelled to go into opposition. But Unitarianism supplies another alternative, and finds ample room and work in the Christian Church for men like Locke, and Lardner, and Priestley, and Channing, and countless others, who, while

* In order to afford distinct evidence of the fact that Unitarians have not only "professed to be Christians," but that they have given proof of the sincerity of their profession, by their labours in defence and exposition of Christianity, I append to this Letter a List of some of the many Works, by Unitarians, in these departments of Christian service. And I may here mention, further, that, following the list of Unitarian authors, you will find some extracts which shew that Unitarians are not altogether unknown or unrecognised in the Christian world.

receiving the religion of Jesus as taught in the New Testament, could not accept the dogmas of Athanasius and Calvin.

The service rendered by our Church to Biblical science deserves special notice in this connection. Unitarians have not merely furnished their full quota of students, who devoted themselves to learned investigations relating to the criticism and interpretation of Scripture; but have, also, been among the foremost to recognise the fact that the Scriptures are not themselves an infallible revelation of Divine truth, every sentence of which, to the minutest word and letter, has been produced by miraculous agency, so as to avoid all possible error in their contents, but are human records,—a human expression and interpretation,—of God's dealings with man; and, as such, must inevitably bear in their science, their philosophy, their morals, their theology, the impress of the times and people that produced them.

Nothing, I believe, but such a view as this, which Unitarians have largely contributed, in this country at least, to generate, could have saved the Scriptures from utter rejection when it was discovered, that,—after critics had done their best to restore a pure text, and interpreters to explain away difficulties,—they were in various respects, neither infallible nor even altogether self-consistent. Unitarians have, certainly, in this respect contributed to retain for revealed religion the sympathy and support of science and philosophy, which a rigid bibliolatry would have at least estranged, if not driven into direct hostility.

I purposely abstain from any attempt to shew that, in spirit and life, Unitarians are Christians. "The Searcher of hearts" alone can tell who is faithful and who is not. The evidence, however, which I have already presented will, I trust, prove more than sufficient to convince you that Unitarians, not only "profess to be Christians," but are entitled to be recognised as such, if only for their earnest and consistent defence of the Christian Religion, against alike the attacks of enemies and the extravagances of friends.

I pass on now to the second passage. In the former, you assailed the religious, in this, the intellectual and scholarly, character of Unitarians. "Let me observe," you say, "I am not speaking to Unitarian fools, who, not in their hearts only, but with their poor shallow intellects, their unscholarly pens, their prating tongues, say 'there is no God the Son, no God the Holy Ghost.'"

"*Their poor shallow intellects.*" Do you really mean to assert that the "intellects" of Unitarians are more "shallow" than the "intellects" of Trinitarians? If you mean this, upon what grounds do you base your opinion? Have Unitarians shewn less capacity than Trinitarians for intellectual pursuits,—for scientific, linguistic, critical or philosophical studies? Do you forget that in the ranks of Unitarianism stand such names as those of Newton, Locke, Milton, Priestley, Nathaniel Lardner, Dr. Channing, and James Martineau?

"*Their unscholarly pens.*" You are here particularly unfortunate. It is generally known and readily conceded that, whatever may be their shortcomings, Unitarians are warm friends of education. And this is the case in reference to the diffusion of education not only in its commoner, but also in its higher departments. The importance of an educated ministry has been always recognised in our Church. And our ministers are made to feel the necessity of being to some extent well-furnished men. It is not with us, as it is in Churches which invest the ministry with an official dignity, tending to maximise the office and to minimise the man. Among us the office throws no shield over incompetence. And if there are to be found on the roll of our ministry, as well as on that of other Churches, names of persons who make no claims to scholarship, it is none the less true that as a body we feel the importance of maintaining a succession of at least well-educated men for our pulpits. And that, in point of fact, learning has been encouraged and cultivated in our Body, is abundantly manifest from the character of the learned Works that have proceeded from Unitarian sources. Cast your eye down the List of books at the end of this Letter, and, though the selection was made for a different purpose, I shall be content to have the question of the scholarship of Unitarians decided by the merits of that list alone.

"*Their prating tongues.*" If ever an unfounded charge were preferred against a body of religionists it is, surely, this of accusing Unitarians of having "prating tongues." We are not given, I think, to slander our neighbours. Our principles compel us to treat with respect every form of religious faith. Neither are we accustomed to talk much about ourselves, except when compelled to vindicate our character and opinions from the misrepresentations of ill-informed or ill-conditioned assailants. Among ourselves the opinion prevails

that, in reference to our distinctive doctrines, our weakness lies in the very opposite direction,—not in "prating," but in reticence.

There is one other contemptuous epithet in the passages I have been reviewing, which I should prefer to leave unnoticed, but which, as applied in the house of prayer by a Christian minister to myself and fellow-believers, I cannot pass in utter silence. Twice, in the course of those two short sentences, you allow yourself to call us "Unitarian fools!" Apart from the indecency of such language in the solemn services of the sanctuary, I know not how to characterise the mind that regards "fool" a fitting term to apply to Locke, and Milton, and Newton; and to names still more venerable and sacred; for, among your "fools," we must reckon (not to mention others,) Moses, and David, and Isaiah, and Paul; yes, and even our Saviour himself,—for they, also, were all Unitarians.

Surely, Sir, you must know that flinging offensive epithets and calling hard names neither convinces nor converts; and, in "these degenerate days," (as you are pleased to call this nineteenth century,) the opinion prevails (proof, perhaps, of the degeneracy of our times,) that the pulpit is not exactly the right place for such exercises. And our Saviour has some weighty words (see Mat. v. 22,) which might be remembered with advantage by those who are guilty of flinging foul and offensive names at their brethren.

In an "Address" which occupies the place of a preface, you are good enough to favour the reader with your own estimate of the merits of your Sermons. Though this unique production is well entitled to rank among the "Curiosities of Literature," I refer to it, not on that account, but in the interests of a Christian grace, which, as far as this work is concerned, is only "conspicuous by its absence." There is one excellence which the "address" does not claim—and certainly it is so far at least just, for it could not fairly claim it—for your Sermons; and that is the grace of Charity;—a grace which, I beg to remind you, occupies a very high place in Christianity,—a grace wanting which, either man or book, however orthodox or eloquent, is but (to use the words of an Apostle,) "as sounding brass or a tinkling cymbal."

I venture to suggest that in future you endeavour to find a place for this essential grace in whatever you attempt, whether

through the pulpit or the press. But, to secure fitting recognition and expression, it must first dwell in the heart. And if Divine charity dwelt there, then we should "speak the truth in love," and be able to criticise the opinions of others, without either shewing ill-temper, or being guilty of misrepresenting them.

Moreover, if our charity were combined with a little sober reflection, we should come to see, that even forms of faith from which we largely differ, may yet, equally with our own, have their place and work in the economy of Providence. As in the body there are many members with different offices, so in the Church of Christ there are also many members, each having its own place to occupy, its own function to exercise. No one is all. If the eye may not say to the hand, "you are not of the body," no more may any member of the Church say to any other, "you are not of the body of Christ."

"If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's." (2 Cor. x. 7.)

I have completed my painful task; and it is not without regret that I claim to have shewn that you have been guilty of grossly misrepresenting your Unitarian fellow-Christians. You have not regarded the law of Christian charity. It is too much, perhaps, to ask you to withdraw the offensive passages, and to apologise for having borne "false witness against your neighbours." I shall be quite satisfied, however, if my remonstrances have the effect of inducing you to be more just and charitable in future.

I have now only to claim the indulgence of any general reader into whose hands this letter may fall, and to beg that, in regard to any denominational "glorying," or warmth or strength of language it may contain, he will do me the justice to remember that I am writing, not on a subject in which I feel a mere literary or scientific interest, but in vindication of a Church and a cause that I love,—and that, against charges of which it is difficult to say whether they are more false in substance, or uncharitable in spirit.

I am, Sir, &c., &c.,

D. MAGINNIS.

Stourbridge, September 6, 1866.

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Channing, D.D. (Wm. Ellery). The Evidences of Christianity. [Collected Works, Vol. III.] *Glasg.* 1840.

Clarke, D.D. (Samuel). The Truth and Certainty of the Christian Religion. *Lond.* 1706.

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———————The Credibility of the Gospel History, Part II; containing the History of the Christian Writers of the first two centuries, and of part of the third, and their Testimony to the Books of the New Testament. *Lond.* 1733—1755, 3 vols.

———————History of the Apostles and Evangelists, Writers of the New Testament [a supplement to the "Credibility"]. *Lond.* 1756, 1757, 3 vols.

———————Collection of Ancient, Jewish, and Heathen Testimonies to the Truth of the Christian Religion. *Lond.* 1764—1767, 4 vols., 4to.

Locke (John). The Reasonableness of Christianity as delivered in the Scriptures. *Lond.* 1695.

Norton (Andrews). The Evidences of the Genuineness of the Gospels, with Notes. *Lond.* 1847, 2 vols., 8vo.

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Pieterszoon (Jan). The Christian's Shield against All who are not Christians. *Amst.* 1660, 8vo.

Price, D.D. (R.) On the Importance of Christianity, &c. *Lond.* 1768, 8vo.

* This list, got up hurriedly, is necessarily very incomplete. I should also state that, I reckon as Unitarians, all Christians who reject the doctrine of the Trinity.

Priestley, LL.D. (Joseph). Institutes of Natural and Revealed Religion. (3rd ed.) *Lond.* 1782, 2 vols., 8vo.

———————————Observations on the Increase of Infidelity; to which are added Animadversions on the Writings of several modern Unbelievers, and especially the "Ruins" of M. Volney. *Philad.* (U.S.) 1797, 8vo.

Przipcovius (Samuel). Religion Vindicated from the Calumnies of Atheism. *Amst.* 1672, 12mo.

Socinus (Faustus). On the Authority of the Holy Scripture. *Seville*, 1588, 12mo.

Stegmann, Jun. (Joachim). A Brief Demonstration of the Truth of the Christian Religion. *Amst.* 1664.

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———————————An Examination of Paine's "Age of Reason." *Lond.* 1794, 8vo.

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Ware, D.D. (Henry). An Inquiry into the Foundation, Evidences, and Truths of Religion. *Bost.* (U.S.) 1842, 2 vols., 12mo.

Zwicker (Daniel). The Visible Church of Christ still Standing and Triumphing against the Gates of Hell, &c. *Amst.* 1660, 4to.

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Beard (Charles). Outlines of Christian Doctrine. *Lond.* 8vo.

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Belsham (Thomas). The Epistles of Paul the Apostle Translated, with an Exposition and Notes. *Lond.* 1822, 4 vols., 8vo.

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Benson, D.D. (George). A Paraphrase and Notes on Six of the Epistles of St. Paul, viz., 1st and 2nd Thess., 1st and 2nd Tim., Philem. and Titus. (2nd edn.) *Lond.* 1752, 4to.

———————————A Paraphrase and Notes on the Seven (commonly called) Catholic Epistles: with several Critical Dissertations. *Lond.* 1749, 4to.

Brenius (Daniel). Notes on the Old Testament and the New. *Amst.* 1664, fol.

Budnæus (Simeon). A Polish Version of the whole Bible from the Hebrew, Greek, and Latin. *Zaslav*, 1572, 4to.

———————————The New Testament, or Books of the New Covenant, in Polish, with Annotations. *Losk*, 1574, 8vo.

Cappe (N.) Critical Remarks on Passages of Scripture. *York*, 1802, 8vo.

Carpenter, LL.D. (Lant). An Apostolical Harmony of the Gospels. *Bristol*, 1835, 8vo.

Cellarius (Martin). Commentaries on the Pentateuch, Job, Isaiah, &c., &c. *Basle.* 1555—1564, fol. and 8vo.

Chandler, D.D. (Samuel). A Paraphrase and Notes on the Epistles of St. Paul to the Galatians and Ephesians, and Commentary on 1st and 2nd Thessalonians. *Lond.* 1777.

———————————A Critical History of the Life of David; and the Psalms which refer to him explained. *Lond.* 1766.

Clarke, D.D. (Samuel). A Paraphrase on the Four Evangelists, with Critical Notes. *Lond.* 1701-2, 3 vols.

Crellius (John). Commentaries on the New Testament, (forming three Volumes of the "Bibliotheca Fratrum Polonorum.") 1628 to 1636.

Curcellæus (Stephen). The New Testament, in Greek, with various readings, collected both from MSS. and printed editions. *Amst.* 1658, 12mo.

Czechovicius (Martin). A Translation of the New Testament into the Polish language, with various readings in the margin. *Racow,* 1577.

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Felbinger (Jeremiah). The New Testament correctly translated from Greek into German. *Amst.* 1660, 8vo.

Fox (Wm. J.) Christ and Christianity. Sermons on the Mission, Character, and Doctrine, of Jesus of Nazareth. *Lond.* 1831, 2 vols., 8vo.

Furness, D.D. (Wm. H.) Jesus and his Biographers; or, Remarks on the Four Gospels. *Philad.* (U.S.) 1838, 8vo.

————————History of Jesus. *Bost.* (U.S.) 1850, 8vo.

————————Thoughts on the Life and Character of Jesus of Nazareth. *Bost.* (U.S.) 1859, 8vo.

Harwood (Edward). An Introduction to the Study and Knowledge of the New Testament. *Lond.* 1767, 8vo.

————————The New Testament Collated with the most approved MSS., with select Notes, in English, Critical and Explanatory. *Lond.* 1766, 1784, 2 vols., 8vo.

Hetzer (Lewis). Translation of the Prophets into German. *Worms,* 1527, fol.

Higginson (Edward). The Spirit of the Bible; or, the Nature and Value of the Jewish and Christian Scriptures Discriminated. *Lond.* 1853-5, 2 vols., 8vo.

Hill (Thomas). Jesus, the Interpreter of Nature. *Bost.* (U.S.) 1860, 8vo.

Kenrick (John). Ancient Egypt under the Pharaohs. *Lond.* 2 vols., 8vo.

————————An Essay on Primeval History. *Lond.* 1846, 8vo.

————(Timothy). Exposition of the Historical Writings of the New Testament, with Reflections. *Lond.* 1807, 3 vols., 8vo.

Kentish (John). Notes and Comments on Passages of Scripture. *Lond.* 1844, 8vo.

Livermore (A. A.) Commentaries on the Gospels, Acts and Romans. *Bost.* (U.S.) 1854, and later dates, 4 vols., 8vo.

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"Newton and Locke were esteemed Socinians; Lardner was an avowed one; Clarke and Whiston were declared Arians; Bull and Waterland were professed Athanasians. Who will take upon him to say that these men were not equal to each other in probity and Scriptural knowledge? And, if that be admitted, surely we ought to learn no other lesson from the diversity of their opinions, except that of perfect moderation and good-will towards all those who happen to differ from ourselves."—Bishop Watson: *Appendix to Theol. Tracts*, vol. vi.

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